

The background image is a photograph of a mosque's interior. In the foreground, a wooden bookstand holds an open book, likely the Quran, resting on a patterned rug. The stand is made of dark wood and is shaped like a cross. The book's pages are yellowed with age. In the background, a series of white columns support a high ceiling with intricate arches. A large, arched doorway is visible in the distance, leading to another part of the mosque. The lighting is warm and soft, creating a serene atmosphere.

THE MODERNIST MISREPRESENTATION OF KHADEEJA (RA)

HAKEEM DR ABU ABDURRAHMAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Modernist Misrepresentation of Khadeejatul Kubra (RA)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا
تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O you who believe! Enter completely into Islâm (by accepting and adhering to all the rules and regulations of the Islâmic religion) and do not follow in the footsteps of Shaitân. Verily! He is a clear and open enemy to you (he tricks you into only following some distorted interpretation of Islam to suit your own desires)

Islam is the name of the complete religion that was revealed by Allah ﷻ (Quran) and explained by the Prophet ﷺ (Sunnah) over a period of 23 years, from the time revelation began until the Prophet ﷺ's

work had been completed and he returned to Allah ﷻ. It also includes the life of the Sahaba who remained as the guiding stars for the time ahead, explaining, recording and transmitting the life of the Prophet ﷺ to the successive generations and agreeing on laws (Ijma) based on the Quran and Sunnah.

Thereafter the righteous scholars spread in the earth taking this guidance to every corner of the world and when required, used the existing laws of Quran, Sunnah and Ijma of Sahabah as a gauge to determine answers to new and emerging questions (Qiyas).

This entirety is Islam. Islam is not just one action of a single Sahabi taken out of context, Islam is not just one Hadeeth mistranslated to suit a popular cause, Islam is not just one Ayah of Quran, mistranslated, and used to support a

modern ideology. No. Islam is not about accepting what is to your liking and leaving out what isn't. That is not Islam; that is in fact as the above ayah indicates, 'following in the footsteps of Shaytaan'.

But even worse than this, is to take some individual aspect of the Quran, Sunnah or the life of Sahaba and distort and manipulate it, or to embellish it and amplify it beyond the truth in order to justify one's errant behaviour, and influence people into deviant ideologies. This practice is what we intend to expose in this article, particularly in relation to the modernist, feminist misrepresentation of Khadeeja (RA).

This is being done with the hope that such individuals who have unwittingly fallen into this trap of shaytaan can recognise their mistakes and repent from their ways. And if they are not prepared to take good advice, it is to expose such individuals so that the

masses can be saved from their misguiding influence.

False claims about Khadeejatul Kubra (RA)

In the vain effort to appease their conscience and justify their anti-islamic feminist ideology, modernist feminists have attempted to distort the incidents and life events of Khadeeja (RA), thereby dishonoring the first ‘mother of the believers’, who was given the title of “Taahira”. The pure and chaste.

According to modernist muslim feminists: Khadeeja (RA) is described in this way:

1. “..an *independent businesswoman*..”
2. ‘Her business was *larger than all of the Quraysh trades combined*’
3. ‘grew up in the lap of *luxury*’.

4. 'All her attention was devoted to the building up of the business *she inherited from her father*'.
5. "She *fell in love with him* (The Prophet ﷺ), and through a friend, asked him to marry her. *He said yes*"
6. Khadeeja (RA) was *the first feminist*

Such distorted, embellished and exaggerated statements are nothing new for these ignorant individuals, who have only learnt about Islam from articles published online and poor english translations of Islamic sources and who therefore easily fall prey to the enemies of Islam who are trying to destroy Islam from within. They forward such statements on their profiles hoping to gain an army of followers who know none the better and thereby set themselves up for having to answer for it on the day when all will be revealed, and those who dishonored the mothers of the believers will have to

explain themselves in front of Allah ﷻ. To these misguided individuals we say:

Khadeeja (RA) was not an '*independent businesswoman*' in the way that you think she was, or the way you desperately want to portray her, thereby attempting to create a similarity with the 'businesswomen' of today who go into the corporate world, mix with men, travel without mahaarim, expose their beauty in front of others and post their day to day lives for others to see and comment on.

Khadeejatul Kubra (RA) was most definitely not out and about mixing with men doing trade deals, opening retail shops and engaging with customers, managing import and export or logistics, travelling from country to country leading trade delegations, building 'her brand', designing products with her name on it, appearing on talk shows or producing social media videos

with music and fake accents. She was no propagandist of a deviated ideology in the name of 'motivation'. No, you'll have to take that portrayal of her out of your mind, because she was not that '*independant businesswoman*' that you try to influence people she was.

Yes, she is mentioned as being amongst the richest women of Quraish, and she was involved in trade; but nowhere is there mention that 'her business was **larger** than all of the Quraysh trades combined'. Neither is it recorded that she 'grew up in the lap of luxury' or that 'All her attention was devoted to the building up of the business she inherited from her father'.

These are all examples of the exaggeration that occurs at the pen of those who dishonor Khadeeja (RA) to fulfil their own ulterior motives. In fact, the propagation of

these exaggerations are actually the prime objective of these manipulators.

The fifth and sixth claims made by feminists are the worst of them all. To romanticise the matter and claim that Khadeeja (RA) “fell in love” with the Prophet ﷺ is a lie of the worst kind for which such individuals will no doubt have to answer for. This portrayal is intentionally done in such a way to make one imagine a romantic kind of encounter and thereby justify and promote the concept of sexual freedom that these type of women seek. This is an open slander against the woman who was given the title of Taahira because of her pure and chaste nature. Do such people not fear having to face the Prophet ﷺ in the hereafter after making such a slander?

To claim that Khadeeja (RA) was a ‘feminist’ is even worse than slander and lying. The

absurdity of this claim will soon become apparent.

Khadeeja Bint Khuwailid (RA)

Let the authentic sources inform you, without exaggeration and embellishment, who Khadeeja (RA) really was, so that you can appreciate her virtues and not be misguided by the false notions and plain lies of the feminists and modernists.

Khadeejatul Kubra (RA) is not described as 'independant' nor as a 'businesswoman' in any of the reliable books of taareekh (history) or in any book of hadeeth. Rather she is described by other titles, descriptions and qualities as will follow below.

Khadeeja (RA) was a noble woman of Quraish, the daughter of Khuwailid bin Asad. Her lineage meets that of the Prophet ﷺ at Qusay ibn Kilaab, who was the

paternal great-grandfather of Khuwailid and also the great grandfather of Abdul Muttalib (the paternal grandfather of the Prophet ﷺ). She was born into a home of nobility, piety and chastity that was free of the ignorant practices of the mushrikeen. She was intelligent, had beautiful character and modest ways. Because of this, from the age of maturity she already earned the title of “Taahira”¹, meaning pure and chaste.

Khadeeja (RA) also had the good quality of having respect for the learned men in her family, the scholars and ulamaa, whom she sought advice from, particularly her cousin, Waraqa ibn Naufal.

Her cousin, Waraqa ibn Naufal who was the son of her Uncle, Naufal Ibn Asad, had a great interest in learning Deen. Since no divine book had been revealed to the Arabs, Waraqa travelled to Mosul (accompanied by

¹ Siyaru A'lamin Nubala & Usdul Ghaaba

Zayd ibn Amr to learn Deen). He had become well versed in the Injeel and the Torah and sources say that he had chosen to follow the Christian religion according to its pure and original teachings. He was told by the Christian priest in Mosul that he should return to his land, as the final Prophet ﷺ who was described in the Injeel and Torah would soon appear in the land of the arabs. Waraqa is regarded as having followed the correct Christian teachings and the scholars count him as one who also accepted the prophethood of Nabi ﷺ.

Khadeeja (RA) would visit her cousin Waraqa to enquire about religious matters and the interpretation of the dreams that she would have. As a result she was amongst those who never engaged in idol worship, drinking alcohol, interest dealings and the evil ways of the mushrikeen of Makkah. She is therefore counted amongst

the 'haneefiyya' of the arabs, i.e those remaining few who did not engage in idol worship or the ignorant practices of the mushrikeen.

The haneefiyya still followed the core aspects of the teachings of Ebrahim (AS), amongst which were tauheed, the belief in one Allah ﷻ and the belief in the Prophets (Alayhimussalaam)

Khadeeja (RA) first married Abu Haala, from whom she bore Haala and Hind². Her first husband, Abu Haala, passed away leaving behind a great amount of wealth to her. It was actually not her father who had left behind the wealth as the feminists claim but rather her first husband, who had gained wealth as a result of his own trade activities and possibly from other sources as well. Upon the passing of her husband she faced the difficulty of providing for her family and

² Siyaru A'lamin Nubala

she chose to engage close male members of her family to trade on her behalf either on the basis of a wage or partnership, with the wealth and goods she had inherited.

Allah ﷻ granted her much blessings in this trade. She did not travel herself to the centers of trade, or trade herself directly, unlike the portrayal in some feminist articles that claim she was running a 'conglomerate'.

Khadeeja (RA), in spite of her wealth, still married a second time. So the claim that she was 'independant' and ***had no need for a man*** due to being wealthy, as the feminists are desperate to portray to support their ideology, is actually false. This second marriage did not last however and she was then arranged to marry her cousin Waraqa (according to some sources), but Allah ﷻ had destined for her to marry the Prophet ﷺ instead.

Background of her marriage to the Prophet ﷺ

Abu Talib, the uncle of Nabi ﷺ who had been taking care of the Prophet ﷺ after the passing of his grandfather Abdul Muttalib, had suggested to the Prophet ﷺ that he also take some goods of Khadeeja (RA) and trade on her behalf in order to earn a living, as times were difficult³.

The Prophet ﷺ had already earned the title of Al-Ameen, the “Trustworthy” and so when Khadeeja (RA) heard of this consultation between Abu Talib and the Prophet ﷺ, she was very much eager for him to be an agent in her trade, as **she was in need** of such a trustworthy **man** to trade on her behalf, and who could be better than the one who was regarded as Al-Ameen? For this reason she sent a message through

³ Seerat Ummahaatul Mumineen - MI Muhammad Abdul Ma'bood

her slave Maisara, that she would pay Muhammad ﷺ double what she normally pays to others if he were to choose to trade her goods on her behalf⁴. So here also we see how she was in the fact one who expressed her need, her **dependance** on Al-Ameen ﷺ to trade on her behalf.

The Prophet ﷺ accepted this arrangement and in this trade journey to Shaam⁵, the **male** slave of Khadeeja (RA), whose name was Maisara, accompanied the Prophet ﷺ. Many incidents occurred during this journey which were miraculous in nature which Maisara observed. One particular incident occurred where Nabi ﷺ rested under a particular tree, a Christian monk observed this and enquired from Maisara who this was resting under this tree. Maisara replied that this was a youth of Quraish. The monk replied that none

⁴ Seerat Ibn Hisham

⁵ Modern day Syria, Lebanon, Palestine and parts of Southern Turkey

besides a Nabi can rest under this tree and that he seen in this person (referring to Muhammad ﷺ) the signs of the coming last Prophet ﷺ.

The Prophet ﷺ returned from this trade journey with much profits, more than the others had earned, and upon entering Makkah on his return, Khadeeja (RA) and the women who were with her at the time on the upper balcony of her home, witnessed another miracle, that he was being shaded on both sides (by angels).⁶

Khadeeja (RA) was told of the profits that he earned and she gave double the amount than the agreed sum out of her appreciation. Maisara informed her of the events that occurred in the journey and she went to Waraqa to inform him of this. Waraqa said that if this is true then there is no doubt that Muhammad ﷺ is the final

⁶ Tabqaat Ibn Sa'd

Prophet that was expected to appear in this region ⁷.

This was the actual reason that Khadeeja (RA) was inclined to be married to the Prophet ﷺ. Not because of his honesty and success in trade. He was already known as Al-Ameen, so it was not something new to her that he was honest and truthful. But what she did not know was that he was the awaited Prophet ﷺ. When she became aware of this, then only was she inclined towards the marriage.

It is reported in some books of history that she 'sent a message' to Muhammad ﷺ through Nafeesa, proposing the nikah, approximately 3 months after his return from Shaam. After making mashwerah with his Uncles Abu Talib and Hamza, the proposal was accepted. As her father had already passed away, Khadeeja (RA)'s uncle Amr

⁷ Uyoonul Athar

ibn Asad stood as her guardian to give her in nikah to Nabi ﷺ. The mehr (dowry) was set at 500 dirhams (silver coins) or 20 goats⁸ This is the way the proposal is narrated by Waqidi, Zurqani and Ibn Sad, but it is also narrated in other differing ways in other sources of history.

In ‘Raheequl Makhtoom’, it does not say that Khadeeja (RA) sent a proposal, but it says rather that Khadeeja (RA) mentioned her inclination to her friend Nafeesa bint Manbah, who then revealed it privately to the Prophet ﷺ, who then, through his uncles Abu Talib and Hamza sent the proposal.

In the narration of Ibn Ishaq, it is mentioned that she proposed directly to the Prophet ﷺ. Another narration in Mu’jam Kabeer also mentions she told Nabi ﷺ directly to propose for her to her father but these

⁸ Zurqani, Tabqaat Ibn Sad

narrations are very weak and her father was not alive when the proposal occurred which further weakens this version of events. Like this a few other very weak narrations are also present in some books which are not even worthy of mentioning.

It seems that of all these narrations the feminists have preferred and promoted the weakest of them which have no basis, only because it is the most convenient to promote their cause of feminism.

The two more reliable narrations mentioned above can be reconciled easily by saying that Khadeeja (RA) did not send a direct clear proposal, but rather her inclination was made apparent by her friend Nafeesa, which then set in motion the proposal process. This reconciliation is more in keeping with the purity of Khadeeja (RA) and the general custom prevalent at the time.

Nevertheless, since there are different ways that it is reported, only the marriage itself is substantiated clearly and it will remain a complete fabrication and utter lie to accuse Khadeeja (RA) of *falling in love* with the Prophet ﷺ and romanticising the matter like a modern love story. This is not in keeping with defending the purity and chastity of Khadeejatul Kubra (RA) and such feminists who are brainwashed by fairy tale love stories in movies and novels should repent from such statements.

What further strengthens this version of events is that Seerat Ibn Hisham mentions that Hamza ibn Abdul Muttalib (RA) **accompanied Nabi ﷺ to go to propose for Khadeeja (RA)**

Khadeeja (RA)'s virtues

Khadeeja (RA)'s life was a life of humility, chastity, purity, love for tauheed, helping those in need, respect for the Ulamaa, service to her husband, and spending and striving for the Deen of Islam. These are the qualities that she is recognised for in the authentic Ahadeeth.

She had already been told that Muhammad صلی اللہ علیہ وسلم, her husband, was the awaited Nabi صلی اللہ علیہ وسلم and she would have known that there would be difficulty and hardship coming their way, since Waraqa also himself told the Prophet صلی اللہ علیہ وسلم that his own people would drive him out. Khadeeja (RA) was ready for this and she prepared herself for devotion to her husband and the cause of Islam.

Before Nubuwwat she would prepare food and provisions for Nabi صلی اللہ علیہ وسلم to take with him to the cave of Hira where he would

spend days in devoting himself to Allah ﷻ. It is mentioned that she would bring more provisions to him as well. She herself did not join him in the cave or request to do so, even though she also was amongst the 'haneefiyya', it was natural even before Islam that as a woman she did her devotion in her own home, while her husband went out to the cave of Hira.. It is apparent that she naturally understood the different roles and responsibilities and place of each gender.

روى الإمام البخاري في صحيحه عن أبي هريرة أن النبي -عليه السلام- قال: أتى جبريلُ النبيَّ صَلَّى اللهُ عليه وسلَّمَ، فقال: يا رسولَ اللهِ: هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ، أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمِنِّي وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ، وَلَا نَصَبَ

It is reported on the authority of Abu Huraira (RA) in Saheeh Bukhari that on one

occasion, after Nubuwwat, when Khadeeja (RA) was proceeding to take food and provisions to Nabi ﷺ, Jibra'eel came to Nabi ﷺ and said to him: O Messenger of Allah, Khadeeja (RA) is coming to you with a container in which there is some provisions. When she reaches you, convey to her salaam from her Rabb (Allah ﷻ) and from me and give her glad tidings of a home in paradise carved out into a hollow pearl, wherein there is no loud noise or disturbances and tiredness (from work to do in the home).

Look at the context of this salaam and glad tidings for Khadeeja (RA), **she was serving her husband while he was engaged in the work of Deen.** The glad tidings itself also give indication towards the striving that she would do, for which she will be rewarded with such a lofty position.

In an authentic hadeeth⁹ to this meaning: Aisha (RA) relates that Nabi ﷺ would always speak highly of Khadeeja (RA) and praise her. Once Aisha (RA) became envious and said, why do you mention her so much when she was an old lady whose teeth were beginning to fall and Allah جل جلاله has replaced you with better than her. Nabi ﷺ immediately said: Allah جل جلاله has not replaced her with anyone better than her, **she believed in me** when people rejected me, **she testified to the truth** of my call when the people belied me, **she relieved my difficulties with her wealth** when people boycotted me, **Allah blessed me with children through her** when I did not have any children”

Note that when praising Khadeeja (RA), before mentioning wealth and children, Nabi ﷺ first described her as a Mu'mina, then as a Siddeeqa.

⁹ السيرة العطرة لأُم المؤمنين خديجة

Khadeeja (RA) was in fact the first to accept Imaan, the first Muslim. She was also the first Siddeeqa before Abu Bakr Siddeeq (RA), meaning she accepted and believed without any hesitation, just like Abu Bakr (RA).

Conclusion:

The false narrative and feminist claim that Khadeeja (RA) was an 'independent businesswoman' and the 'first feminist' should by now be clear as a wilful satanic distortion in order to push the feminist agenda of "Women dont need men". The reality is that only Allah ﷻ is independant, all human beings are dependant on Allah ﷻ and Allah has made it such that women will always need men, and men will always need women. This is a formula for a harmonious society. Islam gives women rights according to the level prescribed by

Allah, nothing more or less, and Islam gives rights and responsibilities to men in the same way as prescribed by Allah, nothing more or less.

According to authentic sources, Khadeeja (RA) was:

- 1) **Taahira** - chaste and pure
- 2) A **Mu'mina**, the first to accept Imaan.
The first muslim.
- 3) The first **Siddeeqa**, who accepted and believed in the Prophet ﷺ without hesitation or doubt
- 4) The one who **served and cared for the Prophet** ﷺ
- 5) The one who **comforted and supported the Prophet** ﷺ when he experienced trials and tribulations
- 6) The one who **spent her wealth on the Prophet** ﷺ **for the sake of spreading Islam**

- 7) The one who **Allah** ^{جل جلاله} **sent salaam to in this world and gave the glad tidings of paradise** where she will have a home with no disturbance and tiredness
- 8) The **mother of at least 7 children**, 3 from her previous marriages and 4 from her marriage with Nabi ^{صلى الله عليه وسلم}. (not including those who passed away in infancy)

There is much more that can be said about Khadeeja (RA) from authentic sources, however this article is not meant to describe the life of Khadeeja (RA) in detail. The object of this article is to guide the reader to recognise the error that is being made by feminists and modernists when they distort the truth about the lives of sahaba in order to promote their deviant ideology.

Islam definitely returned the rights to women which were eroded by the period of

ignorance, and Islam afforded rights to women well before modern day courts and governments, but Islam is not feminism. Islam is not about absolute equality of men and women, Islam is about justice. Islam does not place either gender above the other in terms of virtue, but it does not foolishly make men and women the same when they are not the same, Allah ﷻ has created men and women differently and to try to make them the same in all aspects leads to many problems that are prevalent in modern society.

In Islam there is a place for everything, and when everything is kept in its rightful place then Allah ﷻ grants a peaceful and harmonious life. If we attempt to move something higher than where Allah placed it, or put it in a lower position, or change the role of a man to that of a woman, or a woman to that of a man, then problems will

arise that will affect our life in this world and in the aakhirat.

To then justify this distortion of Islam through the pure lives of Sahaba and using mistranslated, out of context ahadeeth and verses of Qur'aan is an innovation in the very core structure of Islam, which is amongst the greatest of crimes, and the work of Shaytaan.

I urge my sisters and brothers in Islam who are involved in promoting these types of distorted views, to realise their error and refrain from doing so, for their own benefit. I also urge them to keep contact with Ulama, just as Khadeeja (RA) did, to respect them and learn from them. The internet is not the place to take your Deen from.

A day is coming when we will have to answer for every tweet, every post, every

article, every comment and every word spoken.

Let it not be that we are called to answer, about what we said and forwarded about such great personalities as the mothers of the believers (May Allah be pleased with them).

Remember that on that day the only authority to decide on matters will be Allah جل جلاله. No worldly government, organisation, police department or court will have any say or influence on that day.

When we are faced with the truth from the people who devoted years of their lives in the institutions of Islamic learning to understand the Deen from authentic sources and then take the responsibility of propagating it, then Instead of being stubborn and arrogant and turning to worldly idols crying bully, we should rather admit

our error, go to the musalla and cry tauba and change our ways for the better.

Allah ﷻ is merciful, He is the Oft-Forgiving and we still have a chance until our appointed time to admit our faults and change our ways. May Allah give us all the ability to repent and discard the ways of the modernists and those who distort the pristine and pure Deen of Islam. Aameen.

Hakeem Dr Abu Abdurrahman